1: Staden--136 (1553-54) 1928 Tupinamba

116, 226, 251

"It happens at times that those who live at a distance from the sea come down to catch fish which they bake until they are hard, after which they pound them into a kind of meal. This meal when dried lasts a long time, and they carry it back with them to their homes and eat it with roots. Otherwise, if they took the baked fish home, it would not keep for long, since they do not salt it. Also the meal goes further than the fish if baked whole."

1: Staden--137-139 (1553-54) 1928 Tupinamba
116, 251

"They use the roots [AW:of the manioc] in three ways. First they rub them against a stone (73) and reduce them to small crumbs, after which they press out the juice with a thing [138] made of palm branches, called Tippiti. When the crumbs are dry they pass them through a sieve and make them into thin cakes. The utensil in which they dry the meal and bake it is made of burnt clay, shaped like a large dish.

They also take the fresh roots and soak them in water until they are rotten after which they place them over the fire and smoke them until they are dry. This dried root they call Keinrima, and they preserve it for a long time. When they want to use it they pound it in a mortar made of wood, so that it becomes white like white meal, and from it they make cakes called Byyw.

Again, they take the rotten mandioca before it is dried and mix it with the dry and the green roots. From this they make a dry meal which can be kept [139] for a year or eaten at once. This meal they call Vy-than.

"73. An illustration of a board set with stone chips for grating the manioc roots is given in British Museum, Handbook to Ethnographical Collections, 1925, fig. 280. For a long description of the manioc roots and their use see A Treatise of Brazil, Purchas (reprint), XVI, pp. 474 ff."

1: Staden--137-139 (1553-54) 1928 Tupinamba
116, 251

They make also meal from fish and meat in this manner. They roast the flesh or fish in the smoke over the fire until it becomes quite dry. Then they pull it to pieces and dry it again over the fire in pots called Yneppaun. After this they pound it small in a wooden mortar and press it through a sieve, reducing it to powder. This keeps for a long time, for they do not salt their fish or meat. This meal they eat with the root-meal, and it is quite pleasant to the taste."

4: Léry--II, 2 (1557) 1880 Tupinamba
116, 226, 251

The savages seeing such big swarms of fish frothing in the sea, shoot suddenly among them with such markmanship that at almost every shot they transfix several of them with their long arrows. The fish shot in this way cannot go to the bottom and the men swim out and collect them. The flesh of these fish is very palatable, more so than anything else; and after they are dried on the barbecue they make excellent flour.

5: Léry--519-520 (1557-1558) 1906 Tupinamba -1
116, 251

"Moreover, the flesh of the Tapiroussou, commeth almost neere unto the taste of Beefe: this the Barbarians broyle after their manner, and in their Country language call it, Boucanare. But because I have now used that word, and that hereafter it shall bee often repeated, lest the Reader should any longer remaine doubtfull, occasion being offered, I will declare what this thing is.

The Americans fastning foure woodden forks in the ground, of the thicknesse of an arme, three foote asunder, in the figure of a square, and almost of the equall height of three feet, lay stickes acrosse over them two fingers distant each from other, and so make a woodden Grate: this, in their language they name Boucan. They have many such Grates in their houses, whereon they lay flesh cut into gobbets or pieces, and making a soft fire of dry [520] wood, that there may bee no smoake almost at all, they suffer them to bee broyled as long as they please, after this manner, having twice turned them in the space of an houre. And because they doe not powder meates with salt, as the manner is here, they use the onely remedie of broyling, for the preserving of them. Therefore, although they had taken thirty wilde beasts in one day, (such as we will describe in this Chapter,) they would lay them all cut in pieces, upon those Grates, as soone as it might be done, lest they should be tainted and corrupted: and there, being often turned, they are sometimes broyled and scorched above foure and twenty houres together, untill the inside of the flesh be as well rosted as the outside, and by this

meanes they are all preserved from corruption: Nor is there any other manner of dressing or preserving fish, which when they have gotten, they dry them in great plenty, to make Meale, especially those which in their Country language they call Piraparati, which are the very true and naturall Mullets, of the which I shall hereafter speake in another place. And these Grates among the Barbarians are rightly to bee accounted the Shambles, and Store-house: and therefore you shall scarce come to their Villages, but you may see them laden with the flesh of wilde beasts, and fishes: and it usually happeneth also very often, as wee shall hereafter speake, if you come unto the Barbarians, that you shall behold these Grates filled with mans flesh, which, I thinke, they bring as spoyles taken from the conquered enemies, to be slaine, and eaten."

7: Evreux--142-143 (1611-1613) 1864 Tupinamba
116, 222, 251

The Tupinamba used to go to the forest where they could collect the eggs of guara. They barbecued them and thus could keep them for more than two months.

7: Evreux--167-168 (1611-13) 1864 Tupinamba
116, 226, 251

The natives of Maranhão, Tapuytapera and Comma have a yearly and assured fishing season. . . . A few months after the rains, when the waters have receded, they sail in great numbers, with flour for several months or six weeks, and navigating along the coast they go to a place about 40 leagues away from the Island. They camp there building their ajoupanes (provisional cabins) and then fish, hunt alligators, and look for turtles. . . . The fish are caught in pools along the sandy shore where there is little water. If they come later in the season, these pools are dry and the fish dead. The number of these fish cannot be estimated. Though there are many natives who take them, far more are still left. . . . These fish are captured with small nets called poussars. They split the fish by the [168] dozen and barbeque them on a boucan, where they are smoked without removing the intestines. They take them back to their huts and live on them for a month or even two. When they want to eat them they remove the skin, which they pound in a mortar into a powder. They make their migans, that is to say their soup, with it.